The Bombay Guardian.

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WEEKLY REVIEW.

—The *Lucknow Witness* hears that thousands upon thousands have lost their lives by the recent inundations in Bijnour, Moradabad, Bareilly and Budaon districts. The mud houses melted down and the inhabitants sitting upon the roofs were carried away by the flood. The mortality was on a scale that cast the landslip of Nynee Tal into comparative insignificance, but the public attention seems to have been much more arrested by this last-mentioned calamity.

—The *Sunday Mirror* says :

"Hindu charity has no economical philosophy about it. It is the plain impulse of sympathy for other's suffering. The spectacle of pain makes a poignant appeal to the instincts of the Hindu, and he considers it a part of his religion to give immediate relief, and judges it a grave sin to refuse aid. Every act of resistance to such impulses, he feels, would harden his heart and blunt his moral nature. And without reflecting on the fitness of the object, who seeks his sympathy, he gives his charity, and trusts that the gods look with favour on his action. Not only the Hindu, but all Orientals view the subject of charity from this standpoint."

We do not deny that there is a great deal of charity shown by Hindoos, by which we mean relief given for the sake of relief. This readiness to help is perhaps more conspicuous among the poor than among others. But in the consideration of this matter there are several things that should be not lost sight of. The majority of beggars in this country assume to be religious persons, to give to whom will secure a measure of righteousness to those who give, and a consequent blessing on their secular labour. In some instances people give because they dread the effect of drawing upon themselves the ill-will of men who are supposed to have influence at the court of heaven. Alms are given in multitudes of instances where the effect is simply to promote idleness and hypocrisy. Day by day, great strapping men may be seen going about Bombay, from shop to shop, receiving as their right the contributions of small shop-keepers. Such giving is not of the nature of true charity for it hinders these people from realizing the obligation to take their share of the burdens of life.

—A contemporary says:

We see it stated that the directors of the Edinburgh Philosophical Institution have recently given orders for "Ouida's" novels to be withdrawn from circulation. No doubt the sale of this lady's works will thereby be doubled in Edinburgh. How wise and philosophical are some of our philosophers.

It is quite possible that the immediate effect of such a decision may be to cause some readers of prurient imaginations to get hold of the books some other way. It none the less seems to us desirable that such protests as this should be multiplied. The final effect of every attempt to hinder the prevalance of impure literature will be good, for it tends to develop in the minds of the people a conscience more in harmony with the true standard. Every right-minded man should use whatever influence he has to put a stigma on this kind of literature.

—Madame Blavatsky has condescended to work another miracle. It may be remembered that her advent to these shores was signalized by an astonishing miracle, the transport of a glove from England to India without any of those vexatious delays that ordinarily attend the transport of dry goods from the mother country to this. The power that accomplished this feat felt that it needed repose after that herculean effort and has spent the intervening years in inglorious slumber. But the air of Simla has had a vivifying effect upon the occult power possessed by this lady and the *Pioneer* is lost in admiration at her mystic genius in causing a brooch that Mrs. Hume had once owned to make its appearance again, falling, like the image which the Ephesians valued so highly, from the skies. Here is what the *Times of India* says about it.

"Nine witnesses, all well-known in Simla society," including the editor of the *Pioneer* himself and Mr. Hume, heard Mrs. Hume describe "an old fashioned breast brooch set round with pearls, with glass at the front, and made to contain hair, which she had given away to a person who had allowed it to pass out of her possession." Hey! Presto! Madame Blavatsky led these nine witnesses, all well known in Simla society, out into the garden, and there in the middle of a flower bed the identical brooch was found; and the nine witnesses went indoors again, meek and mild with astonishment, to sign a long declaration averring that "the conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena." Seeing is believing. But we were not there to see. Still other things have been lost at Simla besides this old fashioned breast brooch, and if Madame Blavatsky will only be good enough to recover Sir John Strachey's famous deficit we will all share the childlike faith of the editor of the *Pioneer* and other eight witnesses who are likely to be better known in Simla society now than ever they were before."

It seems to us that the familiar spirit that detached this brooch from the dress of the actual wearer to fling it contemptuously down in the garden, should be called on to give some information as to the individual in whose possession she found it. We have in Bombay a thieves' Bazaar much resorted to by those who have missed objects that they do not like to be without. An idol in the South of India was robbed of its ornaments some time ago, and as these were of great value and only a small portion has been recovered, Madame B would win her way to the hearts of many Hindoos by finding out where the missing jewels are hid. We believe the Police were suspicious of this lady some time ago, fancying that she was a Russian spy; would it not be well for them to make her acquaintance, for such art as she possesses would be very serviceable, is rightly applied and saved from such petty business as the recovery of a mere glove or brooch.

—We treat this matter with ridicule, because it seems to us eminently ridiculous that a person should profess to be in possession of occult powers and not be able to accomplish any thing more important than the recovery of an old-fashioned brooch. We do not know if any of the ladies and gentlemen who subscribed their names to the above-mentioned report, profess to receive the Bible as God's word. In such case, it would be pertinent to remind them that the law of God condemns all necromancy as a grave crime worthy of the severest punishment. It is our privilege to address One only in the unseen world, the Lord of Spirits himself. All trafficking with a familiar spirit is condemned absolutely, and the desire for it springs out of a want of faith in God.

—We have much pleasure in acknowledging receipt of the October number of the *Indian Evangelical Review*. We hope it may continue to appear thus promptly. The contents are as follows: I; Missionary Education, Rev. C. W. Park. II. Foreign Missions of the M. E. Church, Rev. Jas. Mudge. III. The Prospects of Hindu Caste, Rev. M. A. Sherring. IV. Prayer-books, Rev. W. M. Harper. V. Reply to this article, Rev. W. R. Blackett. VI. Intemperance among the Santals, A. Campbell. VII. *Ishwar* as the Santali term for God, A. Campbell. VIII. Book notices. IX. Notes and Intelligence. We shall probably have soon occasion to refer to some of these articles.

—With reference to Dr. Partridge's letter in this issue, we remark: Names do not divide the church of Christ, neither do doctrines, except as these deny something that belongs to saving faith; but what divides the Church of Christ is the want of brotherly love and of a supreme love to Christ, and this was just as divisive when the Church was nominally one as it now is. The springing up of denominations was inevitable in a Church that allowed of liberty of thought. Even in the days of the Apostles there were some who denied the divinity of Christ; in some Christian communities there was toleration of this denial, in others, in the great majority, those who held this error were excluded from communion. Look for instance at the account of the church of Sardis, given by our Lord himself; who can fail to see that the few who were contending for the faith might find it necessary to separate themselves from the others, in case the latter refused to give up the ways so strongly condemned by our Lord. Some of these churches could not bear that which was evil, and our Lord praises them for it; others could. From the 3rd epistle of John, 9, it appears that even in the time of the Apostle there were some who would not receive the

Apostles. All this vehement denunciation of sects appears to us quixotic; the windmill becomes a giant and is attacked with a chivalry that would do good service in the cause of Christ, if it were directed against the foes indicated in the word of God; but if our friend is incapable of seeing with us in this matter, let him not add to the number of sects, as they do who plant themselves on what they call an undenominational basis and whose aggressiveness is rather directed against Christians than against non-Christian. So far as our observation goes it is not the case that a Baptist cannot go to a Methodist assembly. Baptists can and do go to Methodist assemblies, and Methodists and Presbyterians and Episcopalians and Baptists and Independents do go to one another's places of meeting, partake of the communion in common, and the ministers of these bodies exchange pulpits with one another, if we except the Church of England which does not allow of this particular expression of Christian comity. It seems to us a very strange way of showing that Israel in one, to go outside the camp and pitch a new tabernacle. Most of the denominations of evangelical Christians took their rise in the felt necesity of protesting against what was believed to be a serious form of error. Dr. P. wants us to say in a word whether sects are right or wrong. Suppose they should be both. There is very little in this world, very little in the Church of Christ, that is altogether as the Master would have it to be. But sectarianism, in the sense of exclusivism, is wrong. The steamship *Jedda* was certainly wrong in some respects when the Master deserted her with her 900 souls on board; but the sequel showed that he did a very wrong thing in leaving her.

—We acknowledge recept of the *Vedarthayatana* or "Attempt to interpret the Vedas," for February and March last, being Vol iii. No. 17, and Vol. iv. No 1, in Sanscrit. Marathi and English with Marathi Commentary. This work is published at the Nirnaysagar Press in very good style. It appears to have a wide circulation over all India. It is largely taken by Native princes and sirdars. We cannot say that it seems to us fitted to communicate any useful knowledge, except the knowledge of the fact that the *Rigveda Sanhita* is of no use as a religious guide to anybody now-a-days. Hymn 191 is said to have been composed by the sage Agasyta after having been bitten by some venomous animal. Here is a verse or two.

"7. Those of you that move with theirshoulders, those that move with their trunks, those that sting, those that are called *Vrakvankatas*, and whatsoever other kinds of you, O unseen [poisonous insects,] vanish all ye at once. 8. The all-seeing sun destroyer of the unseen [poisonous insects] is rising in the east, driving away all the unseen [poisonous insects] and all the demonesses. 15. The despicable little ichneumon, I beat him with the stone. Hence may the poison leave and go along distant regions. 16. The ichneumon running up from the mountain, said this: This is a weak poison of a scorpion. O scorpion, weak is thy pioson."

Perhaps we may say the same of the contents of these Vedas, the pioson is weak and not likely to do much harm. The errors for which men have affinity at the present day are not of the kind here set forth.

—"The first Chr. Mission on the Congo" is the title of a pamphlet by Mrs. Grattan Guinness. Many of the illustrations of Mr. Stanley's book are, by permission, used in this pamphlet. The Livingstone Inland Mission is the name of this mission on the Congo, which began with the formation of a Committee in London, two years ago. The ten brethren now in connection have been drawn from the East London Training Institute, and the wives of three of them have received medical and other training by its means. Four other missionaries have lately sailed to join the mission. The first object of the Mission is to get into the interior, above the cataracts, where the Congo begins to be navigable. The report says:

"To plant self-sustaining and self-extending missions in Central Africa is the great object contemplated. The small staff of paid agents is to be supplemented by a far larger force of self-supporting missionaries, not only willing to go and labour for Christ in Central Africa, but to labour for their own living as well."

—Some zealous Parsee gentleman has lately published a Gujarati translation of the Pehlvi prayers which all the Parsees are accustomed to use in their daily devotions. We are not sure that many of them will thank the translator for his pains. It troubles the Parsee very little that his prayers are in a language of which he knows nothing. It is a sacred language, and in the use of it he feels that he is pleasing the powers of heaven and accumulating righteousness. For the same reason the Hindu prays in Sanscrit, the Buddhist in Pali, the Mahomedan in Arabic, the Romanist in Latin, and the Jew in Hebrew. Prayer being regarded as a kind of penance the more valuable the medium in which it is paid, the better.

—Jesus of Nazareth exercised greater powers than were ever exercised by any monarch, inasmuch as he healed men of all manner of diseases, even of those that were incurable by medical means, opened the eyes of those who had been born blind, made a few loaves supply the wants of many thousands, raised the dead, cast out devils, and subdued the elements by a mere word. The question is How did he use these powers? The answer to this question may shed light upon the responsibility of those who have governmental power. Did Christ seek to make the exercise of these powers the means of multiplying disciples? He could easily have done so. If he had allowed it to be proclaimed that these temporal blessings were specially for those who consented to become his disciples and that they who received in a right spirit the instruction he came to impart would have peculiar claim upon him for the physical blessings he was prepared to impart, there can be little doubt that many more would have joined him. But the very contrary was the fact. He was more ready to work miracles for the community generally than for his disciples. He wrought no miracle for the deliverance of John the Baptist from prison. When he invested his disciples with power to work miracles he gave them to understand that these powers were to be exerted in behalf of others, and that they were to eat whatever was set before them, asking no questions.

—We are indebted to the Rev. E. Lemare of the London Mission, Belgaum, for a copy of a Lecture on "John Stuart Mill, his attitude toward religion," delivered in that place. The author views Mr. Mill as the type of a class whose opinions and faith are now freely offered to the youth of India in opposition to the teaching of missionaries; as a representative of the worst that can be said against Christianity; and as affording evidence touching the value and satisfaction of the systems of philosophy and so-called religion with which his name is identified. The lecturer maintains that Mr. Mill is no religious example for the Hindus, adducing his want of reverence in religion as a conspicuous reason. The following horrible passage is quoted from the Essays:

"It is impossible that any one who habitually thinks, and who is unable to blunt his inquiring intellect by sophistry, should be able without misgiving to go on ascribing absolute perfection to the author and ruler of so clumsily made and capriciously governed a creation as this planet and the life of its inhabitants. Blind partiality, atrocious cruelty and reckless injustice abound to excess in the commonest phenomena of nature."

Nothing more Satanic than this was ever put into the mouth of Satan by Milton or any other writer. And every thoughtful Hindoo must perceive that one who thus rails at the Government of the Universe can be no guide to those who wish to find their way to the Governor of the Universe. There is one consideration that might have presented itself to Mr. Mill, viz. that it was a great mistake on the part of the tyrannical author of all things, to call into existance a man capable of finding out the blunders of his Maker. The language used above can only come naturally to one who places sinful man on the throne and demands that all shall be made to subserve his imagined interests; and it reminds us of the servant in the parable who thought his master hard, selfish and austere, reaping where he had not sown, etc. Another reason assigned by the Lecturer for rejecting Mr. Mill's leadership is that he has no settled belief, no definite convictions. Extracts are given to show that Mr. Mill at the closing period of his life largely toned down his sentiments. In the great bulk of his writings he takes from the reader "any possible belief in an Omnipotent God, even in the order of creation, he is sick with the idea of Providence, thinks human life finishes with this world and only the selfish believe in heaven or the miserable in immortality." But this is toned down in his later utterances to the statement that there is *no assurance* of a life after death. Mr. Lemare then proceeds to show that Mr. Mill is no fair witness against Christianity. Butler has pointed out the harmony of Christianity with the constitution and government of the world, and we need not wonder that one who found all manner of blunders and barbarities in Nature should find fault with Christianity. Mr. Lemare well says that "if Mr. Mill's theories and those of his materialistic school are carried out, they make man into nothing more than an irresponsible machine. To talk of duty, right and wrong, good and evil, or any moral subjects are meaningless words in the mouth of materialists." Mr. Lemare proceeds finally to show that Mr. Mill is an unconscious witness to the need of religion and the Gospel. We think this Lecture well calculated to interest and profit the uprising student world of India. It costs but two annas a copy, and we hope our local Tract & Book Society will order a supply from Addison & Co. Madras.

—We have received a letter written in a character which we find ourselves unable to decipher. Here and there we make out a

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word, and we gather from these that the writer very much disapproves of our articles on Revelation, considering them misleading, shallow and dangerous. His views, so far as we can make them out, have been carefully examined in former volumes of the *Guardian* and been found wanting.

—We invite our readers to give due heed to the Appeal of the Y. M. C. A., issued with this number of the *Guardian* and hope that they who are in a position to do so will come to the help of the important enterprise that this Association has taken in hand.

—Another Native judge in Bombay has been called upon to resign. Government are not satisfied with the conduct of Mr. Nana Moroji in a suit that was tried in his court, in which one Lilbai, a Hindu woman, was kept in custody for 54 days and afterwards discharged as innocent. Some of the facts brought out on this trial are curious. The complainant Pragji was a man aged 55 or 60 years, and when such men have property and want wives, they very frequently, as the judge points out in his statement submitted to Government, "fall a prey to designing parents who simply trade in their marriageable girls, and propose to marry them only with the view of getting as much money as possible without any intention of allowing them to form a permanent tie." In this case the young wife returned to her mother after some months with ornaments &c., valued at Rs. 2,705. The judge seems to have allowed his contempt for this kind of thing to influence him, supposing perhaps that the woman would be wearied out and make restitution. Mr. Nana, under the 55 year rule, should have retired in 1877, but was granted an extension of two years, then of one more year, and lately of another year. Government are not willing that he should complete what remains of this last year, and, in calling on him to resign, put a stigma upon him which some think, in view of the excellent service rendered through 28 years, undeserved.

—The letter about a certain church debt, represented as an unburied corpse, was too much for the imaginations of some of our readers, and, in deference to their feelings, we omit a second letter of the same kind acknowledging some help but calling for more. The Rev. C. B. Ward now at Curreemnuggar writes: "We did not know we were making such a thing till the walls stood 15 ft. high. The Editor of the B. G. did not previously tell me to add 50 per cent to the estimates. I humbly confess to having a truly guilty hand in making that corpse, yet not intentionally. I am personally responsible to see it buried, and shall see it, if by the labour of my own hands. The Lord give us sheds here and no debts."

—To Churchman: We shall be happy to comply with your wish.

—The October number of *Progress* contains a handsome view of Benares, besides other illustrations, and a good deal of useful and interesting reading matter.

—Many of our readers will deeply sympathize with the Rev. Dr. Fraser, in the affliction which has come upon him through the intelligence received by the last Mail steamer of the death of Mrs. Fraser. Mrs. Fraser left Bombay for England under Medical advice by the Steamer of the 12th of last month and died of heat apoplexy in the Red Sea. Mrs. Fraser was held in highest esteem and regard by Christians of all denominations and of all ranks especially the humblest. We have known her intimately ever since our arrival in India and cannot but speak admiringly of the grace of God bestowed upon her, leading her to seek the good of all who came within the sphere of her influence, unostentatiously, but most earnestly and perseveringly. She adorned the doctrine of God her Saviour in the eyes of all who knew her, Christians or non Christians. We believe that a very large number will testify in the last day that the truth of the Gospel was commended to them by her persuasive words and kindly ministrations. When we saw her last, somewhat more than a month ago, she said that she believed that her time on earth was drawing to a close and that the Lord would soon take her to himself. Since writing the above we have received a note from Dr. Fraser from which we learn that Mrs. F. was getting on well in general health when suddenly siezed; she died on Sabbath, 19th September. Dr. F. says: I cannot realize that she is gone, but I can realize that she is with Jesus. Nothing can be more certain than that she lives with him. The blow is a very heavy one, but my loving Father supports and comforts me.

—On Tuesday, Thursday and Friday of this week three dear children of Mr. Henry M. King were laid away in the family vault at Sewree, and the only surviving child is not expected to recover, and the parents themselves are now stricken down with the same terrible disease that has carried off their children,—blood-poisoning. Mr. King was living near the French bridge, Girgaum, and we trust the attention of the Health-officer will be directed to this case. We are told that deposits of sweepings were lately made in the neighbourhood. Mr. and Mrs. King are worthy members of the Girgaum Mission Church. Let our readers bear them up at a throne of grace in this hour of such great distress.

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SATURDAY, OCTOBER 16, 1880.

MARCUS AURELIUS. II.

To the great majority of men the possession of regal power seems desirable for the sake of the liberty of self-indulgence attending it. To be free from control, from the necessity of self-restaint, to have the means of gratifying one's wishes, to banish discomfort and pain and every kind of annoyance as far as possible, these are the privileges which men connect with the possession of kingly power. Others, more ambitious, desire power for the sake of power; that they may impress their will upon others and in wielding vast bodies of men help themselves to realize their own grandeur. To be looked up to by all, to be admired, praised, thought of, talked about, feared, wondered at, regarded as a superior being, all this is very attractive to poor human nature, and even to many who think themselves far above the mass of men in intellectual dignity. Now when men see a person occupying a position that invests the subject with such almost unlimited power of gratifying his appetites, his love of ease, display, art, and beauty, and yet not choosing to avail himself of these facilities, but, on the contrary, finding his pleasure in showing how independent he is of these things, converting his palace into the home of an ascetic, surrounding himself with stoics and philosophers, calling himself daily to account with reference to his growth in self-denial and priding himself more upon his imperturbability under provocation than in the capture of a city, they are lost in astonishment. We cannot wonder that Marcus Aurelius should have excited a great deal of interest, especially among scholars, and especially in an age like the present when mental and moral culture is thought so much of. And some perhaps who have not made themselves well acquainted with the aim of the Gospel of Christ, have imagined that they have found in this Emperor one who possessed the virtues of a Christian without being a Christian, in other words one who had by virtue of his superior moral endowment been able to strike out a short path to the spiritual eminence which Christ has indicated to his followers as the object of their pursuit.

The writer of this feels that he is perhaps in a better position than many others to speak appreciatively of this question, because of his peculiar experiences in days when he was without the knowledge of Christ. Those who have had the patience to follow Homunculus in his Reminiscences will perhaps bear witness that this young man was actuated by an abiding and controlling desire to attain moral perfection according to his own standard. He prided himself very greatly on those attainments in philosophy by virtue of which he was enabled to reconcile himself to the trials and disappointments of life, and to retain a serene, undisturbed spirit in the privation of those things which most men consider necessary to happiness. He could not hinder unwelcome things from happening; he could at all events hinder himself from being affected by these things. If what he much desired could not be obtained, he could at least show his superiority to common minds by refusing to allow himself to be made unhappy by the disappointment. Year after year, he was intent upon perfecting this philosophic character of his and rearing up for himself an ideal the contemplation of which might comfort him under many trials. He prided himself on his humility and self-restraint, and seems to have produced on those who knew him intimately the impression that he really excelled in those things on which he prided himself. He had a sort of feeling of contempt for Christians whom he fancied he was leaving far behind him in the moral race, with all their professions of divine help. Persons who are familiar with the range of literature will remember perhaps more than one who have moved along this same line of things. The comparative seclusion in which they live hinders them from becoming acquainted with the real defects of their nature, and enables them to persuade themselves that they have all the virtues they talk so much about. But when Homunculus came to the knowledge of the truth as it is in Christ, he found out that he had been all these years lying to himself and to mankind, and that his supposed virtue was merely a well-disguised pride.

He found out that he had been engaged in a vain attempt to exalt the idol of self from its native rudeness to the dignity of an Apollo. He had been doing his best to get the evil spirits out of the house, and to sweep and garnish the empty house, but there was no worthy occupant for the house,

nothing but his own much tutored self. It was the story of Pygmalion over again. Now the Lord Jesus seeks to give his disciples victory over the world, the flesh and the devil, over passion and weakness and worldly ill, not that self in more refined guise may sit upon the throne, but that God himself by his Holy Spirit may dwell in him and he may thus become a temple of God. It is acquaintanceship with man's true ideal in Christ, the image of God, and it is the love of God shed abroad in the heart, that make a man to obtain the victory over the world, a victory not for himself but for the truth of God which is identical with the best interests of humanity. Place a true servant of Christ in whatsoever position, he will consider what are the special duties of that position, and will seek grace from on high to discharge these duties. Place him in the position occupie by Aurelius and he would at once take note that the love of retirement and of the society of philosophers, and self-introspection, are likely to prove a snare to him and to hinder him from bringing his powers most effectually to bear upon the improvement of the condition of the mighty populations subjected to him. Himself indifferent to mere physical enjoyment, to pomp and spendour, he would yet feel that he was called upon to be something more than an ascetic in his palace. There is no doubt that Jesus Christ, while he was yet in Nazareth, before he had reached the 30th year of his life, found some time to make himself acquainted with the inspired oracles. We know that even at the age of 12 he was distinguished for his attainments in sacred lore. But he gave himself heartily and faithfully to the business of a carpenter, and the duties of an ordinary citizen, and doubtless found time to visit the widows and orphans in their affliction. He was characterized by a habit of observation that was better to him than all the books in the library of Marcus Aurelius. His own divine words when he became a preacher of righteousness, were thrown sublimely on the poor of the villages and towns where he passed, for the providence of God to gather them up after he should have passed into the heavens.

REMINISCENCES. LXXXVIII.

DIARY. June 10th, 1845.

"Then shall you remember your own evil ways and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities." Ez. xxxvi. This I desire to do. I feel that I have not sufficiently meditated upon my past life. That I have not repented as I ought of my iniquities. My mind has been chiefly occupied with the present. I have seemed to consider my past life as annihilated, and my existence as dating from conversion. At the time of my supposed conversion, I was too little acquainted with myself to see my sins aright. Such an enormity of self-deception was to be removed, no wonder that much remained, much remains. 'Your own evil ways;' they were my own indeed. I took them from nobody else. They were mine by invention. Destiny, education, circumstances, none of these are to bear the blame. I found them not by accident. I went out and sought them, and rejoiced exceedingly when I had found them. I can now see that during all my life of infidelity I took pleasure in these my own evil ways. I took special satisfaction because they were my own. I would have continued in them though all the world had pursued other ways. I had no desire to know that there were any paths of God in this world. It was the feeling of superiority to the mass that made infidelity so dear to me. My own evil ways. Where there is no doubt of one's own virtue, there can be no progress, no virtue. Did I really think them altogether good? I was not so grossly deceived. I was sensible of some immoralities. But it was by comparing the rest of my conduct with these, that I made them minister to my pride and self-conceit. All was virtue and beauty in my life that was not as outrageous as something else. But I had not the remotest idea of what truly constituted sin. I denied that there could be any such thing as sin against God. But all was guilt. External acts were merely the fruit and exhibition of it. The path that does not lead to God can only mislead. The paths are evil because they are not such as infinite wisdom has chosen for us. "And your deeds that were not good." How beautiful is a good deed. We were evidently created for such, All nature within us and without shows that we were. What motives for virtuous conduct exist. The way of sin is unspeakably harder. The inducements to virtue unspeakably greater. Surrounded by vice and misery, one would think it would be difficult to restrain men from good deeds. God has given to every creature ability and permission to do good. What opportunities and what motives have I had. My deeds were voluntary and they were not good. What sins of omission. Let me consider the value of a life, all the worth of J. B. Taylor's 28 years, all the blessings communicated by such a life not only upon one's own generation but for all time, upon a number continually augmenting, and finally, through all eternity, and then remember that I have thrown such a life away, thrown it voluntarily and deliberately away with contempt and scorn. Could my mental vision now be sharpened to behold all the evil now existing and operative in the world, resulting from my ungodliness, would it not strike me dead? Have I not done some evil to almost all with whom I came in contact? Remember further the mercies of God heaped upon me all the time that I was walking in those evil ways, giving me the very faculties with which I blasphemed his name, deified myself and corrupted others. As for my iniquities and abominations, I would not dare to write them where there was the possibility of any human eye beholding the record. June 15th. I have obtained views of myself such as I never before had. My conscience has been awakened to more vigilance. This calls for thanks. It is better than gold or silver. And though it appears to be wearing out my body, yet what can a man give in exchange for his soul? I believe this route is indispensable; a man must know himself before he can know any thing aright. And surely it is an abominable state to be in, to have sin in the heart unobserved. 22nd. What am I? What is to become of me? What have all my late discoveries of sin resulted in? I cannot perceive that I am any more humble, any less selfish, any nearer God. I have, it seems to me, all the sin that can be crowded into a human heart. Have I a Saviour? Where is he? How long, oh Lord? I can sit still and weep, but as for spiritual efforts I seem utterly incapable of them.

Homunculus wished to spend the months of vacation in some work that would tend to fit him for his missionary future. So he offered to visit some destitute district as an unpaid agent of the Am. Bible Society and Am. Tract Society. His friend and fellow-student, Mr. Ford, afterwards missionary in Syria, was appointed with himself to visit Pike County in Pennsylvania.

Have been commissioned to go and labour as a Colporteur. But what a contradiction, if I go as I am. What am I to speak in God's name? The overruling goodness of my heavenly Father has made use of me, and may again. But oh this heart! this heart! The sins that beset me are the very last that a person that knew my history would impute to me. It all resolves itself into want of spirituality, and the cause is that I do not meditate enough on divine things. How are we to have faith, unless we familiarize ourselves with the objects of faith?

July 11. Perhaps the happiest day of my life. I may say, the happiest. I have enjoyed such views of Christ as never before. Four precious seasons of prayer and praise. I saw him for the first time as the bridegroom, mine. My texts were Isaiah lxi. 10, Song 11, 16. Some of the moments were rapturous. Let the memory of this day never perish. His love is mingled with pity, the love of the strong for the weak; mine with reverence, the love of the weak for the strong. It is as though a gate were suddenly opened before me. My great encouragement were the garments of salvation, the robe of his righteousness. I see now that the great love expressed by the figures of the text must be a truth; consider Calvary. O may this love of Christ be shed abroad more fully in my heart.

The blessing here spoken of passed away with the day of its occurrence. H. failed to learn the lesson so plainly intimated, that life, joy, peace and power are all in looking to Christ, away from oneself; and, presently began again the miserable work of trying to mend his own heart.

INTERNATIONAL BIBLE STUDY.

October 14th, 1880. *Genesis* IX. 8-10.

"God spake to Noah and to his sons saying: Behold I establish my covenant with you and with your seed after you, and with every living creature, neither shall all flesh be cut off any more by the waters of a flood." We have here an assurance that God would no more do as he had done in this instance. It was important that men should have such an assurance. Otherwise men would be continually distressed with fears of such a catastrophe; and another result would have been that when the world continued to be exempt from the return of such a visitation men would have looked upon it as a token that God was not displeased with them as he had been with the antediluvians. It was then desirable that there should be an express declaration that God did not intend to send a similar judgment upon the earth. One object of the Deluge appears to have been to introduce a different dispensation with regard to the age of mankind. Man had been created to live not threescore and ten years upon the earth, but seven or eight centuries. The prevalence of sin had combined with the long duration of man's life as compared with that of all other creatures on the earth, to harden the heart of man and keep him oblivious of the account that he was to give of his actions. It was desirable for man's sake that the term of his life should be greatly abridged, and the flood constituted a break, and introduced a new condition of things as regards the length of man's life. But further, it is to be observed that we have not merely a declaration that there should be no more flood upon the earth, universal with respect to the Adamic population of the earth but the assurance takes the form of a covenant between God and man. Now a covenant is a compact between two parties; something is supposed to be stipulated on either side. God on his side, stipulates that he will not again visit the earth with a deluge and this promise is absolute, not depending upon man's

obedience. Why then is it called a covenant? What is man's part of the engagement? There is one fact that characterizes all the family of mankind from the days of Noah down to the present hour; they are all saved from the flood. Noah and his sons were saved from the deluge and in this salvation all their posterity are included. The fact then remains with regard to all the family of man, and they are to continue to recognize this. They have been condemned, and shown to be without any claim of their own upon the long-suffering of God, having been saved from destruction by the mercy of God. The words that we are considering should be viewed in connection with the last three verses of the preceding chapter from which they should not have been separated. We there read that Noah builded an altar to the Lord and offered burnt-offerings, and the Lord smelled a sweet savour and said, I will not again curse the ground any more for man's sake. The offering up of the appointed sacrifices should be a recognition not merely that the individual worshipper was deserving of death but that the human family was without any claim upon God for life except such as God himself was pleased to invest them with. Probably one element of the antediluvian wickedness was a refusal to offer sacrifices, whereby men were cut off from receiving the grace of God and the Spirit of God was withdrawn.

"I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth and I will look upon it that I may remember the everlasting covenant between God and every living creature." Was *this the first appearance of the bow in the* cloud? The first time that it had been seen by the descendent of Adam? No man can positively affirm that the laws of nature have been in all respects unaltered since the days of Adam. The laws of nature seem to have been changed in the forty years during which manna descended upon the Israelites, six days out of every seven. However, it may suffice to observe that the bow which Noah saw in the sky was one of which he had previously been notified and in this respect it differed from all that may have preceded it. And now after 44 centuries when the believer sees the bow in the heavens he thinks of the long-suffering of God sparing this earth from a doom which it richly deserves, in hope of the manifestation of the sons of God.

THOUGHTS ON REVELATION. X.

H., in our last issue, objects to the interpretation given to Rev. xii. 14, on the ground that the period assigned for the woman's flight is according to his reading of "the time, times and a half," 1260 years, which, for its fulfilment would require the lapse of nearly a thousand years yet. Well, this was our reason for suggesting that the expression used might have a different signification here from what it has in Dan. vii. We are minded however, to transfer here, some extracts from a note-book kept by us in 1849. Under date of February 6th, 1849 we find these remarks:

"12th ch. of Rev. The 1260 days in v. 6 and the time, times and a half of v. 14, are ordinarily understood to mean the same thing. But the impression naturally produced by reading the chapter is that one of these periods is in some respects subsequent to the other; so that after the first is spent, the other will run on for a little while longer. 5. The woman fled into the wilderness. This took place when a notable alliance was wintessed between the Church and the temporal power of the Empire. While battling with the temporal power of Rome the woman was not in the wilderness; she was then in her glory as represented in v. i. But the coalescence of the visible Church with that power was the signal for the exile of the true church into the wilderness. This period begins with 534, when Justinian and the eastern monks had a great dispute about some doctrinal point, and both parties resorted to the Pope for an arbitrement, thus recognizing him as the head of the Church and the vice-gerent of Christ.

"Justinian in his letters, uses expressions that testify extraordinary deference for the Pope. This same Emperor issued an edict declaring infamous all (Jews, Gentiles or Christians) who did not in three months embrace the Catholic faith. When the strong arm of Government is stretched out to extend the Christian religion, then God withdraws his strong arm. We cannot lay hold of carnal weapons without letting go of the sword of the Spirit. Well, 1260 prophetic years (of 360 days each, making 1242 solar years) from A. D. 534 bring us to 1776, when the United States declared herself independent, adopting a constitution that proclaimed the equality of all in the sight of the law, without any distinction on the ground of religious belief. v. 12. The devil is come down having great wrath knowing that he hath but a short time. These last words are quite sufficient to prove that the things here spoken of are modern; occurring at the close of the 1260 years and not at their commencement.

"And to the woman were given two wings of a great eagle." The national symbol of America is an eagle. It is on every American coin, and the largest gold piece is called an eagle. What the church of Christ has been demanding from the beginning is a country where men shall be left free to be affected by the motives that accompany the Gospel, where there are neither political advantages or political disabilities attending the profession of any particular faith.

"Into the wilderness, into her place, where she is nourished" until the end of the second period of 1260 years.

"15. And the serpent cast out of his mouth water as a flood after the woman." Those who regard both periods as the same, interpret this of the northern Barbarians who poured into Italy, and who, instead of changing the religion of Italy, forsook their own and became Christians. But the religion that these barabarians found was something very different from the pure Gospel. The words apply, as I believe to the emigrants who for many years have been pouring into the United States from Papal Europe, Ireland, Germany, &c. It was expected that they would do something towards Romanizing the country; but hitherto the result has been quite otherwise. The earth has helped the woman.

According to the view of the meaning of the time, times and a half given in this extract, the reference to a period of 1260 years commences not after the victory in verses 2-12, but simply commences at a later period than the 1260 years indicated in v. 6. We have no desire to dogmatize and we leave the matter with our readers.

Before going further, we make a remark or two suggested by the prophecies of this 12th chapter. The history of the Church during the period here indicated divides itself into two branches; one relating to a visible and professed Church of Christ, corrupted from the simplicity of the Gospel, relying chiefly upon the arm and treasure of the temporal power for the subjugation of the nations to its sway; on the other part they who continue to place their sole reliance upon the grace of the Lord Jesus are obliged to flee from the face of this nominal Christianity into the wilderness, into comparative obscurity and isolation. Deprived of liberty to worship Christ according to the dictates of their consciences, we have to go out of the way places to find them; we find them in hidden valleys of the Alps, shielded from their enemies for centuries by the asperity and inaccessibleness of the region where they dwell. Many to this day imagine that they are uttering a withering taunt when they ask the Protestant where his religion was during the many centuries that preceded Wicliffe, Huss and Luther. The answer is that the Church of Christ was where prophecy said she would be, in the wilderness, not seated in worldly pomp upon the throne of Ceasar, but hidden from the hostility of men who used this temporal power for the purpose of stamping out the religions and civil liberties with which the Gospel invests men.

The last verse of this chapter remains to be noticed: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Christ." Christians are here decribed as those who keep the commandments of God and not the traditions of men or the decrees of councils, and witness for Christ as the all-sufficient Saviour without the association of other mediators. The remnant of the seed are those who remain after the light previously spoken of. The dragon has still existence in Europe and is still engaged in the persecution of those who refuse to conform to the State religion.

CHAUTAUQUA (U. S. A.) No. I.

BY C. P. HARD.

PLEASE imagine yourself in the United States of America, about half way between New York and Chicago, that is in the western part of the State of New York. Here is Chautauqua Lake, about twenty miles long and nearly two miles wide, a beautiful sheet, surrounded by a fine farming region. We arrive from the east via Buffalo which is twenty miles south of the celebrated Niagara Falls, and have come seventy miles south west of that city to the northern point of the lake, and have enjoyed a ride of three miles on a pleasant little steamer, a companion of a dozen such and larger vessels plying on this body of water. Yonder is Chautauqua on the west side, the name given to the encampment in the woods where the great Sunday school Assembly is annually held. Yet the fame of this resort has become world-wide because there has clustered around the Sunday school nucleus a grand array of themes and causes appealing to eye, ear, the aesthetic taste, the arduous thinking ability, the philanthropic zeal. Science, art, poetry, romance, microscopy, painting, architecture, subtle metaphysical analysis, the championship of rights disregarded, the advance of reforms, much from all sources which can guide in the study of the works and word of God, have here aggregated. To give the concrete for the abstract, let us state that the lecture course given here this year cost twenty three thousand rupees, and was heard by 10,000 of the regular occupants of five hundred cottages and hundreds of tents, as also by probably fifty thousand visitors, who came in excursion parties for a day, or who spent only a few days on the grounds. The exercises have been throughly in progress during the months of July and August. The statement of the variety of these we must reserve for our third letter, and in

the remainder of this and in the next we will survey the grounds.

At the triangular point where the boats land are the ticket offices. One must pay two rupees a week or ten annas a day for all the public privileges of the encampment, and no fees are charged for any lecture, concert, address on the printed programme, or for the models, and no collection of any kind is allowed. Where the waves wash the promontory three powerful bells are ready to chime, or at least declare the hours. Near them is a figure of Mercury. he as the swift messenger in mythology, being the symbol of astronomy, in which service the telescope has for several years given the privilege of studying sun, moon and stars to some who had never had the opportunity elsewhere. Further in among the noble trees which give delightful shade to all of the one hundred and fifty acres owned by the Association, are book stores, soda fountains photograph rooms, temperence restaurants, and business offices where any inquiries for rooms or board or as to baggage can be made.

What is this round structure in our path? We go up half a dozen steps to a circular platform, and look down, in the centre, upon a model of Jerusalem, a city dear alike to Mohammedans of Bombay and Americans. It has a diameter of about twenty feet, and in clay there have been modeled the hills and valleys about the city, as far as Bethany on the south-east, and the Russian buildings on the north-west; here are the tombs of David and others kings, the pools of the upper and Gihon, the Mosque of Omar on temple area; the heights of zion, the vally of the cheesemongers, the supposed site of Calvary, &c. A vaxt number of little buildings we have not time to mention. Each afternoon at 4 Oc. Rev. S. McGerald lectures on this model.

Beyond is an eastern house, with projecting lattical balcony, which no novelty to Bombay, is with flat roofs, an amazing curiosity to the people of the west. Inside is a raised model of Palestine 15 feet long by Rev. Mr. Perrine and a miniature of Herod's temple, explained daily by Rev. J. S, Ostrander. Beyond the book stores where hundreds of different new books, with organs &c. are for sale, and where Mr. Adams Bible chart is on exhibition, which displays to the eye the events of secular history in each century as contemporaneous with Biblical events by means of parallel lines showing the continuance of kingdoms and marking these off in sections by perpendicular strokes at the end of each one hundred years, we come now to a strange field. It has been thought out carefully, Spade and shovel and brain and comparison have made a map on which can walk. It is the Park of Palestine. By elevation and depresion the mountains and valleys are shown, as in the holy land. Chautauqua Lake beside it stands (or lies) for the Mediterranean; but Heron is crowned with eternal snow, white Mortar! The sources of the Jordan, Lake Merom, the sea of Galilie, the course of the Wanderer, the low long Dead sea with no outlet, have been dug, and water is supplied by the pumps which have lifted it and let it flow as though it came there by nature. The cities are indicated by collections of model block houses. Names of places are on little boards beside them. We can walk through the land, in the length of it and in the breadth of it, "and locute incidents in Bible history. Rev. Mr. Eaton explains this daily.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE KNOCK MIRACLES.

To the Editor of the Bombay Guardian.

SIR,—So much has been said of late about the miraculous curing properties of the chapel of "Our Lady of Knock," County Mayo, that (says the *Liverpool Courier*) "an instance of the failure of the supernatural power which the place is reputed to possess may be recorded for the benefit of those who accept without question every story of wonder which emanates from the pilgrim's shrine.

In a letter just received from the husband of a lady residing in Liverpool the instance already alluded to is given.—"Knock is a wonderful place. Throughout the whole day crowds of people traverse the roads, giving the idea that some monster fair was being held; and all the more remarkable from the fact that generally you might travel for miles without meeting a solitary individual, The hotel is, or was, a gentleman's house which has been taken as a speculation at a rental of £200 per annum. The day I was there a lady had just *died* who had been brought from America to try if she could be cured of cancer. She and her husband had been there two or three weeks and it was fancied that she was getting better so her husband went to take the passage back to America. Whilst he was away she got worse and died immediately before I got into the hotel. Of course there was great excitement and confusion. The husband arrived and I was really sorry for him when he got off the car and asked the managers of the hotel how his wife was. On hearing that she was dead he fell into my arms just as though he had been shot and it was some time before he recovered consciousness. I was speaking to several people, priests among the number, and I never found one who could really say that he knew any one who had been ill, and got better through a visit to Knock. I have met plenty who say they know some body who knows somebody else who was cured; but every case is given on second-hand evidence."

The village which a few months ago was a mere hamlet is now a considerable town, with hetels. There were 15,000 visitors on Lady Day.

It is stated that a committee of ecclesiastics has been appointed to inquire into the phenomena, and pending their report the Roman Catholic clergy abstain strictly from giving any opinion upon the manifestations. Trusting you will kindly favor these interesting facts with publication,

I am Sir,
Yours obediently.
"VERITAS."

DEAR BROTHER,—Dr. Partridge in his last letter on the above subject, intimates that he thinks "St. Paul if he were alive now, would find fault with you for fighting the Lord's battles under a banner bearing the names of *Christ and Wesley*," by which he means to condemn as absolutely improper, the coupling together of any human with the Divine name, in the operations of the Church of God. But how would the Doctor have acted had he been one of Gideon's three hundred, when he said unto them, "Look on me and do likewise, when I "blow with a trumpet, I and all that are with "me, then blow ye the trumpets also on every "side of all the camp and say *The sword of the* "Lord *and of Gideon*" vii. Judges 18. And what will he do when he gets to heaven and finds the inhabitants of the celestial city singing "THE SONG OF MOSES, *the servant of God, and the song of the Lamb*," xv. Rev. 3. Will he raise the note of discord there, or refuse to sing that song? Again, we are said to be built upon *the foundation of the apostles and prophets*, Jesus Christ being the chief corner-stone. Now does not this indicate that there may be a *lawful* coupling together of the human and divine so that the grace of God shall be magnified rather than minified, as we are reminded of the feeble and unworthy *human* agents, through which He has been pleased to carry forward his work? "*We are workers together with God.*"

I could not help smiling at the inconsistency into which the Doctor was unconsciously betrayed in his letter, where, after condemning others for following *human* teachers, he does the very same thing himself, and takes his stand under a banner bearing the names of "*the Editor of the Christian, and Henry Varley.*" The fact is this idea of an "*undenominational Church,*" is a most visionary and unpractical one, and in nine cases out of ten, has, I fear, been only the outcome of the spirit of "Diopephes who loveth to have the pre-eminence," 3rd Epistle of John 9 v. The thing has been tried again and again and found wanting, and so far from reaching the end ostensibly aimed at, it has only multiplied sects, and intensified party spirit. An undenominational Church generally proves to be a mere Cave of Adullam 1 Sam. xxii. 1-2. "By their fruits ye shall know them."

As John Wesley has been cited as a sectary by Dr. P. ("*I never knew the time in England when men of truest religion were not counted sectaries,*" Milton), let me say that when he felt it incumbent upon him to form Societies for the conservation of the wonderful work of God wrought through his labors, he drew up a brief code of rules for their government, reading as follows:

"There is only one condition previously required of those who desire admission into these Societies, a desire to flee from the wrath to come, and to be saved from their sins, but wherever this is really fixed in the soul, it will be shown by its fruits, 1st By doing no harm, avoiding evil of every kind; 2nd By doing good, of every possible sort, and as far as possible to all men." &c. &c.

In 1771 a woman, whom John Nelson (a methodist preacher) had dismissed from the Society above 12 months before for misbehaviour, stood charged at the York assizes with a capital crime. Mr. N. was subpœned as a witness to assign his reasons for having put this woman out of the Methodist Society. Mr. N. read the rules of the Society in court and at the end of that rule which forbids contracting a debt without any probable way of paying it, he stopped and said "my Lord this was my reason for dismissing this woman from the Society to which I belong." The judge arose and said "Good morality, Mr. Nelson," and then being seated again desired him to read the rest of the Rules. After hearing them his lordship said emphatically to the Court, "*Gentlemen this is true Christianity.*"

The rules thus referred to, have never been abolished, but are still binding upon the members of the Methodist Societies.

In a sermon entitled "Catholic Spirit," based on the words. "Is thine heart right, as my heart is with thy heart? if it be, give me thine hand, 2 Kings x. 15. Mr. Wesley, says: "Every wise man will allow others the same liberty of thinking, which he desires they should allow him, and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love, that single question, Is thy heart right as my heart is with thy heart? But even among men of an upright heart, men who desire to have a conscience void of offence, it must needs be, that as long there are various opinions, there will be various ways of worshipping God; seeing a variety of opinion necessarily implies a variety of practice; nor has any creature power to constrain another to walk by his own rule. God has given no right to any of the children of men thus to lord it over the conscience of his brethren, but every man must judge for himself, as every man must give an account of himself to God. Although therefore every follower of Christ is obliged by the very nature of the Christian institution to be a member of some particular congregation or other, some Church, as it is usually termed, yet none can be obliged by any power on earth, but that of his own conscience, to prefer this or that congregation to another, this or that particular manner of worship. I dare not therefore presume to impose my mode of worship on any other. I believe

it is truly primitive and apostolic, but my belief is no rule for another. I ask not therefore of him, with whom I would unite in love, are you of my Church? Of my congregation? Do you receive the same form of Church government, and allow the same Church officers with me? Do you join in the same form of prayer wherein I worship God? I inquire not, Do you receive the supper of the Lord, in the same posture and manner that I do? Nor, whether in the administration of baptism, you agree with me in the manner of administering it, or the age of those to whom it should be administered—nay, I ask not of you (as clear as I am in my own mind) whether you allow baptism and the Lord's supper at all. Let all those things stand by, we will talk of them if need be, at a more convenient season, my only question at present is this "Is thine heart right, as my heart is with thy heart?" But what is properly implied in the question? What should a follower of Christ understand thereby, when he proposes it to any of his brethren? The first thing implied is this? Is thy heart right with God? Dost thou believe in the Lord Jesus Christ "God over all, blessed for ever"? Is he revealed in thy soul? And art thou through him fighting the good fight of faith, and laying hold of eternal life?

Is thy heart right toward thy neighbor? Do you show your love by your works? If it be, give me thy hand. I do not mean, Be of my opinion. Let all opinions alone on one side and the other, only give me thine hand—I do not mean "Embrace my modes of worship," or "I will embrace yours," Let all these smaller points stand aside. Let them never come into sight. If thou lovest God and all mankind I ask no more, "give me thine hand."

I mean first, love me; and that not only as thou lovest all mankind; but with a very tender affection, as a brother in Christ, a fellow citizen of the new Jerusalem, a fellow soldier engaged in the same warfare under the same Captain of our salvation. Love me as a companion in the kingdom and patience of Jesus, and joint-heir of glory.

I mean secondly, commend me to God in all thy prayers. I mean thirdly, provoke me to love and to good works. I mean lastly, love me not in word only, but in deed, and in truth, and so far as in conscience thou canst (retaining still thy own opinions, and thy own manner of worshiping God) join with me in the work of God and let us go on hand in hand and thus far it is certain thou mayest go. Speak honourably wherever thou art of the work of God by whomsoever he works, and kindly of his messengers and if it be in thy power, not only sympathize with them when they are in any difficulty or distress, but give them a cheerful and effectual assistance, that they may glorify God on thy behalf.

And now, two things should be observed with regard to what has been thus spoken, the one that whatsoever love, whatsoever offices of love, whatsoever spiritual or temporal assistance, I claim from him whose heart is right as my heart is with his, the same I am ready by the grace of God, according to my measure to give him; the other, that I have not made this claim in behalf of myself only, but of all whose heart is right toward God and man, that we may all love one another, as Christ hath loved us."

Now let me ask Dr. P. candidly to consider whether the cultivation of the spirit herein indicated would not be more likely to prove effectual in sweeping away the sectarian bigotry (which it must be admited too largely exists), than the method which he advocates of "*coming out*" from existing denominations, and forming what would *practically* be a new denomination, though *professedly* an *un*denominational Church. The fact is what is wanted is, *the unity of the spirit*, rather than any mere external uniformity.

In conclusion let me add that in view of the fact that Mr. Wesley so faithfully and beautifully exhibited both by example and precept the mind and spirit of his blessed master, and that his ministry was so signally stamped with the Divine seal, and approved by the great Head of the Church, in the salvation of a great multitude of souls, I do not think Dr. P. shows himself sufficiently well acquainted with that "beloved brother Paul," who said "Be ye followers of me, as I am also of Christ," to be a correct and reliable exponent of his mind concerning the point which he mooted, when he ventured to take to task yourself, and a great company of other Christian disciples, for daring to follow Mr. Wesley as a teacher specially raised up of God to expound the unsearchable riches of His grace.

I must deprecate and strongly repudiate the implication that the people, with whom I am privileged to be associated "fight the Lord's "battles under a banner bearing the names of "*Christ and Wesley*," *in any sense derogatory to the Divine glory.* "Charity thinketh no evil." To Christ our Captain and King, be *all* the honor and the glory, world without end. amen.

Yours,
I. F. Row.

Bombay 12 Oct. 1880.

AN UNDENOMINATIONAL CHURCH.

My dear Brother,—In reply to your article "Sects and Schisms No. II" may I be allowed to make one or two remarks?

1. There is a vast difference between *following* Paul, or any other Christian, who may be closely following Christ, and *using the name of such a Christian, as the name of a division, in the* one *Church of God*, when it is Christ's clearly expressed will, that His Church should have no such names at all—The two things are perfectly different, and should not be mixed up.

2. Again, the *seven Churches* of Asia, were *not* seven *sects*. The "*Churches*" of the New Testament were simply, *gatherings of Christians* (belonging to the *one church of God*; at different places, and *nothing more*.

A member of the church at Philadelphia was a member of the church of God every where,—if he removed (say) to Ephesus, he simply took his position in the church there, as a christian—the Church of Ephesus, was as much his, as it was the Ephesian's.

But how different with *sects*! a Christian belonging (say) to the Church of England; if he goes to Scotland, cannot take his place in the "Church of Scotland," as a matter of right: a Baptist, cannot go to a Methodist assembly and so on. Why? because, sects are the expression, not of the unity of God's Church—but of man's opinions, on certain points of doctrines or of Church Government.

There were errors and sins, which had crept into the seven *churches* of Asia, which they had to be exhorted to give up, but there is no exhortation for believers to come out of the Churches, that would have meant, to come out of *the Church of God*; but in the case of *sects*, it is a very different thing altogether; men *can* come out of *sects* without coming out of the Church of God.

Sects, are only man-made things.

Sects, either exalt men—or Church systems.

Sects hinder the world from understanding that Christ's Church is intended to be a *united body*—one—led by *one Spirit*, and it is impossible while things are as at present that the world can see, anything of the kind: therefore sects are, not according to the mind of God—and therefore the duty of Christians is not only to find out the errors in sects, but to give them up altogether.

If you see fit to reply to this letter, I shall be glad, if you will consider the question "are "sects right or wrong? Are they according to "the mind of Christ or not?"

If they are not right then the obvious duty of Christians is to come out of them at any risk.

Yours no the Lord
W. P. Partridge

Dear Sir,—You have published another letter of D.D., still persistently asserting in the face of honest statements of facts, that the movement to establish a new Church *is* in connection with the Indian Christian Association. But with all his choice phrases and strong language, he has signally failed to prove the point at issue. He could not prove that a proposal was made to and carried by the committee of the Association; and what he calls a proposal was, according to his own admission, *no proposal at all*, and that too was *rejected* by the committee. Granting, however, for a moment that a *bona fide* proposal did come before the committee and was rejected, how can the committee be suspected to have any thing to do with the movement? Take for illustration the following supposed case:—

A. who is a member of the Tract Society's committee, is offended with B. who is the Secretary of the said committee for giving him same friendly advice and breaks his connection with it. Subsequently B. prepares a tract against infant baptism, and offers it to the Tract Society. The committee rejects the tract as being alien to the objects and constitutions of the society. Afterwards B. publishes it independently in which one or two members join with him. Thereupon A. takes up the matter, and makes a case against the committee and the Society, vehemently asserting that inasmuch as B. is the secretary of the committee, there can be no doubt that the sectarian tract is published under the auspices of the Tract Society. The president of the Society then, thinking it incumbent on him to clear the character of the Society, publicly declares that the Society, has no connection whatever with the tract in question, but that he has published it in his private capacity, and not as secretary of the society. But A. still keeps making the same assertions as before, insinuating that as secretary of the Tract Society B. can do nothing in his private capacity which is against her constitution, in fact, he has no private capacity; and that since he has published His sectarian tract with impunity, there can be no shadow of a doubt but that the society is guilty of publishing the obnoxious tract by a great stretch of policy; and that therefore the rest of the members must show that it has no hand in the matter, either by dismissing the secretary, or by removing the depositary to another place, or by withdrawing themselves from the committee. This, of course, the committee would not and cannot do to gratify the whim and grudge of A. This is too much for A., and he grows furious with rage, and calls B. a pretender and a rebel and curses the committee for liking him much better rather than the rightful sovereign, and calls upon the pastors of all the Churches to preach a crusade against the hated Tract Society, and to exhort their flocks to dissociate themselves from it, &c., &c.

This is just the thing D.D. is doing. I ask the impartial reader to judge whether this is fair.

Yours &c.,
S. D. K.

[We must positively decline publishing any further correspondence on this particular subject.—*Ed. B. G.*]

The Chautauqua Convention and the Bombay Y. M. C. A.

Dear Sir,—Some months ago I addressed the Rev. C. P. Hard, formerly a Missionary in India and now Pastor of a Church in Wallworth, New York State, on behalf of the Bombay Young Men's Christian Association. His reply will interest the members of the Association and I therefore subjoin it.

"Yours of the 1st July came providentially while I was at the Great S. S. Assembly at Chautauqua, in the Western part of New York State, say, half way from New York to Chicago. It was forwarded to me Saturday night. The next day was devoted to the Y. M. C. A., Mr. G. H Stuart of world-wide fame presiding and Hon. S. Colfax, once Vice President with Mr. Abraham Lincoln, as a speaker. Before 5000 people of influence from

all parts of the U. S. A. and Canada, I told the story of the work of the Y. M. C. A. in Bombay, and requested any to send from their homes, gifts by the hands of Rev. B. Aitken 63 Bible House, New York. The Report I gave to Mr. Stuart with important points marked and he showed it to the audience, but Rev. George A. Hall of New York, Secretary of Y. M. C. A. for N. Y. State, begged it from Mr. Stuart for a keep sake, and that he might show it in his constant travels as a suggestion of the wide-spread influence of Y. M C. Associations. * * * * We pray for your success. I looked over the names of your membership and felt at home. Will you be kind enough to give my Christian love to your Y. M. C. A. and ask prayers for my full restoration to health, so that I may be permitted to return to India. I took a vote at Chautauqua and the 5000 held up their hands as a token that I should send your Association fraternal greetings and assurance of sympathy and prayer for you in the midst of such a vast population in your City and Empire."

Yours faithfully,
J. N. HAWKINS,
Joint Hon. Sec. Y. M. C. A.

P. S.—Will our friends please observe that we begin the Harbour Services on Sunday 17th Instant at 11 A. M. upon the Ship *Gazelle*. The Steam Launch leaves Arthur Bunder (Colaba) at 10-20 and Apollo Bunder at 10-30.

NOTICES.

THE REV. BUCHANAN BLAKE, B. D. will deliver a Lecture in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday the 17th inst., at 8-30 P. M.

Subject :—Faith and Works.

विषयः— विश्वासमार्ग आणि कर्ममार्ग.

All are cordially invited.

RECEIVED for Grant Road Church. T. B. C. Rs. 5; Mrs. H. 2; J. V. H. 15; F. 5; J. B. 5; H. T. 1; A. F. 18; Mrs. S. 9.

APPOINTMENTS for to-morrow: Grant Road 8½ a. m., R. Sharman, 6 p. m., I. F. Row. Dean Hall 11 a. m., G. Bowen, 6 p. m., O. Shreves. Mazagon 11 a. m., I. F. Row, 6 p. m. J. Morris. Also Prayer Meeting at each place on Mondays and Preaching on Thursdays at 7-30 p. m.

THE Committees of the Sunday School Union, and kindred Institutions having recommended that Sunday and Monday next should be observed as days of solemn Prayer for Sunday Schools throughout the world, a special sermon on the above will be preached (D. V.) at Grant Road Methodist Church on Sunday evening at 6 o'clock by the Pastor, I. F. Row, and a Prayer Meeting held on Monday evening at 7-30 P. M. All are invited, and especially parents and children.

RECEIVED for the House of Hope from E. V. W., Bangalore, Rs. 20.

Epitome of News.

SATURDAY, OCTOBER 9.

—Mr. Lepel Griffin leaves for Englaud today.

—*Indian Herald*:—The work of clearing the ruins left by the late accident at Naini-Tal progresses rapidly, and as the stuff is dug out it is put down on a proper level with a view to the formation of a Polo and Cricket ground.

MONDAY, OCTOBER 11.

—*Times of India*; Gullibility is not confined to Simla. Major Samuels, Deputy Commissioner of Hazaribagh, has, it seems, written an elaborate report about a boy who is belived by the ignorant people of his district to have been born from a cow. In the ordinary *charpai* (dholi) with a yellow cloth thrown upon it, this boy is carried by villagers voluntarily and passed on from village to village as an object of great sanctity. Major Samuels was told on its arrival, that it never spoke nor ate, but when touched or spoken to, it gave an angry sqeak, and in that respect bore more resemblance to a pig than a cow, Later on, it give an unmistakable evidence that his education, if not his birth, had nothing sacred about it, it gave utterance to choice terms of abuse when the dholi bearers refused at its bidding to take it away. News of its expected arrival was sent from village to village by messengers carrying sticks used for driving cattle, and the leather thongs used for tying cattle to the yoke, a fresh stick and thong being added to the bundle at each village. One curious result of the visits has been that in most villages all ploughing on Sunday has been stopped, and in some no cows are now used for ploughing, only buffaloes and bullocks.

—We hear that a great number of murders have lately been committed at Peshawur. During the last week the Sessions Judge passed sentence of death in the greater number of cases, and sent up his report for approval to the Chief Court. These murders are attributable to the large number of Afghans who have lately settled in Peshawur.—*Civil and Military Gazette.*

—*Lucknow Witness*: Mr. Garfield, who is likely to be the next President of the United States, and will adorn the Office as few men have done, is showing himself worthy of the support of Christian men by refusing to travel on the Lord's Day while on his political tours, and spending the sacred time quietly worshiping with the people of God or joining in a Sunday-School assembly. His Life has been lately published and will do good service as an inspiration to young men showing what can be done, under the most discouraging circumstances, when industry, integrity, and ability are joined.

—"We are glad to note the prosperity of the *Bombay Guardian* as shown by an increase in its pages from 12 to 16. It still has, however, according to our reckoning, less reading matter than the Witness though its price is one rupee more."

Printing costs more in Bombay than it does in Lucknow.

—Same; "A note from the Rev. J. M. Thoburn, D.D. announces that he will leave America for India sometime this month. He will be accompanied by a reinforcement of eight or ten workers for the Methodist Missions here. To North India come the Rev. S. Dease, M.D., and Miss Nickerson and Miss Kelly. To South India the Revs. T. H. Oakes, and J. S. Stone, M D., and Misses Spense, Smith, and Shaffer. There may be a few others. There cannot be too many. It is already certain that some from both Conferences, North and South, will be forced to return home next year, and the new comers will no more than fill their places."

—Same A correspondent at Moradabad writes us of the terrible devastation caused by the recent floods in that direction, due to the furious rains and the overflow of the Ganges and Ramgunga. He says, "From within two hundred yards of our house here to more than ten miles north was one vast lake. The water was fifteen feet deep where it never flowed before. For two whole nights I listened to the pitiful cries of those on the tops of trees half a mile away, but it was beyond the power of those on shore to save then till the water abated, when hundreds being exhausted had dropped into the water and were borne out into the ocean of eternity. On Sunday the Gangan, a little stream south of us, not ordinarily more than two rods wide, was sweeping with awful force over a stretch of country fifteen miles wide. This was caused by the Ganges having overflowed its banks above Bijnour. Had the Ramgunga broken a littte higher up, so as to join this, Moradabad city must have been swept away. We were on an island. Here we were safe that Sunday while these two streams were carrying thousands of human beings into the unknown future, and we could not save them, as all the boats belonging to the bridge, except two, were swept away, and boatmen could not be found to venture out with these. Mr. La Touche, the Magistrate, and all the officials did all that could be done, working day and night to save the people.

TUESDAY, OCTOBER 12.

—*Bombay Gazette*: In the five years ending June 30, 1880, the exports of merchandise from the United States exceeded the imports by $921,179,834, or £184,235,967. The use of free instead of slave labour has developed wonderfully the production of the South, and the value of the cotton-crops since the war has exceeded that before the war by an enormous amount, the value for the last ten years having been between £500,000,000 and £600,000,000. The grain-crops have more than doubled since the war, and the West now produces 150,000,000 tons of food. Cattle, which heretofore roamed over the Texan praires, and were killed only for their hides, are now sent as food to Europe. The production of gold and silver in the United States amouuts to between £15,000,000 and £ 20,000,000 per year. The cost of transportation has been reduced to so low a point that one of the best of America's economic writers has asserted that "the movement of one year's subsistence of grain and meat for an adult workingman a distance of one thousand miles is equal to 5s., or one day's wages of a good carpenter or mason." And yet at these low rates the railways of America are paying as they never paid before, the receipts for eight months of this year showing an increase of thirty per cent. over last year—itself a very good year.

—Caste in the Schools.—The recent order of the Educational Department on this point is approved by the *Samsher Bahdur* of Ahmedabad. That paper states that banias readily mix with *Dheds* and other low-caste Hindoos when it serves their purpose or their purse to do so, and that it is natural, when caste obligations are ignored in this manner by the better classes themselves, that Government officers and others should not lay much stress thereon.

—Madras Paper: Mr. Francis Robert Kinghall, 4th officer of the B. I. S. N. Company's steamer Manora, is in custody of the police on a charge of having caused the death of one Ramasawmy, a batta lascar, who was working on board the said vessel. The deceased was on Friday last coming up the hold of the vessel, when Mr Kinghall kicked him on the head, and he fell down, sustaining such severe injuries as to necessitate his immediate removal to hospital, where he died the same evening.

—*Star in the East*: Is the Sanscrit College sacred to Hinduism? The Principal had the moral courage, as we supposed, to admit a Christian convert as a student. It now appears that he admitted him in the belief that the lad renounced Christianity. It has been said that under the rules of the College none but *bonâ fide* Hindus can be admitted. If this is true, the sooner the restriction is withdrawn the better, The Sanscrit College is supported out of public funds, and even the Government has no right to turn it into a preserve. But we are not sure that the restriction exists; and as the question has been referred for settlement to the Director of Public instruction, we shall wait to hear what he has to say. This, however, we may say at once, that the opposition excited by the admission of a Christian or one supposed to be such, is simply discreditable to those who are its instigators. We doubt very much the liberalizing effect of the education that is compatible with bigotry of this very vulgar type.

—The Rev. W. Bowen James of Barisal in a letter home writes as follows :—"Recently we went over to the Island of Dakhin Shabazpore

over which the terrible cyclone of October 1876 swept and carried in a moment, as it were, thousands of souls into eternity. When some of the Barisal native preachers visited the island a short time previously to the occurrence of that awful event, they received much maltreatment from the inhabitants, and were told that the God whom they preached had no power over the island, and that it was useless to preach him there. When we visited the place this time we found the people greatly changed; they neither blasphemed our God, nor maltreated his servants, but listened attentively to our preaching and bought of us a large number of copies of Scripture."

—Rev. John Paton in *Missionary Record*: "The Misses Bernard carry on their noble work in Poona in connection with the Ladies' Association. Their Mission employs varied means. They visit thirty zenanas. They have five schools in Poona and the neighbouring villages, with nine teachers. several native assistants, and 181 pupils. Twenty-four girls are living under their care, and the doors of the orphanage are ever open to receive the helpless little ones who are, alas! so often found lying by the wayside and left to die. It should do us good to remember such devotion and such work as that which is here carried on by these devoted sisters.

Wednesday, October 13.

—*Times of India*; Kandahar, 11: Major Oliver, 66th Regiment, died last night of smallpox, and was buried this evennig with military honours.

"The Thayetmyo correspondent of the *Rangoon Gazette* confirms the report of the threatened Burmes attack on the frontier. The troops are said to be under the command of Shwelanbo, accompanied by a Political Officer, to demand compensation for the losses inflicted by Nyoung Oke. If the demands are not acceded to war is to bo declared and our frontier attcked. The demeanour of the Burmese troops is boastful and haughty. A blockade of the river will, it is said, be prepared. Another company of troops has been sent to Yuatoung."

—All hope has been given up of the safety of the steamer Queen Victoria, which left Calcutta for London in June last. The steamer had a crew of 50 men, and her cargo was valued at £15,000.

—An Anglo-vernacular paper, referring to the Simla brooch story, says:—"Some time after the founders of the (Theosohical) Society graced fallen Aryavarta with their presence, Madame Clavatsky happened to miss some of her golden buttons, about which a complaint was duly made to the police of Bombay. Madame *suspected* a poor woman of having stolen the buttons, the police investigated and found noting. How is it that Madame Blavatsky instead of setting the police to enquire and taking all the wearisome trouble of investigation did not make an end of the whole affair by letting them into the secret as to the whereabouts of the lost golden buttons?"

—The following account of the circumstances under which the Rev. G. M. Gordon met his death is from the pen of a staff officer who served at Kandahar during the siege:—"Two parties of Fusiliers got clear of the north end of the village, Deh Khwaja, and as they crossed the open towards the city, they had to run the gauntlet of a heavy musketry fire from the walls of the village, which dropped several men, some of these, with the assistance of their comrades, got into two small buildings, which stand out in the open between Deh Khwaja and Khairabad. Dhoolies were sent out to bring in these wounded men, and Gordon was with the first which reached there. He unfortunately went to the entrance of one of the buildings to look towards the village, when he was immediately shot at from the village itself (which was only about 300 yards away), and was struck in the stomach. He was brought back to the city, but died during the afternoon from internal hœmorrhage, and was buried the same evening with Majors Trench and Stayer, 19th N. I., who fell in the sortie that day. Their graves are inside the city, to the east of the Shikarpore Gate. I think he was more universally regretted than any one we lost during the siege. He was a very quiet, unobtrusive man, but had a sort of tacit gift of attracting people to him. His voluntary services on Sundays were largely attended, chiefly by officers."

—The *New York Herald* of September 23 publishes the following telegram from New Bedford, Massachusetts:—

"The Franklin Search Expedition under the command of Lieutenant Schwatka have returned here. They have discovered and brought southward relics of the two British ships, Terror and Erebus, which sailed from London under Sir John Franklin in May, 1845. The expedition successfully withstood the greatest amount of cold ever encountered by white men. During sixteen days of a sledge journey extending over a period of eleven months the average temperature was one hundred degrees below the freezing point. In the summer and autumn of 1879 the Expedition made a complete search of King William's Land and the adjoining mainland, travelling by the route pursued by the crews of the Erebus and Terror in retreating towards Back's River. They burned the bones of all remaining above ground, and erected monuments in memory of the dead. Their researches have established the fact that the records of the Franklin Expedition are beyond recovery.

—*Bombay Gazette*: The extraordinary dereliction of duty on the part of one of the Bombay Presidency Magistrates to which we called attention a fortnight ago, has resulted in the magistrate's removal from the bench. Mr. Nana Morojee, the magistrate in question, was called upon, as we stated at the time to submit to Government an explanation of his action in detaining in custody for 54 days a prisoner who was brought before him on a charge which was rather a matter for investigation in a civil than in a criminal court, and who had finally to be discharged. His explantion has been submitted, and Government have passed a resolution on it, in which they comment on its unsatisfactoriness, and call on Mr. Morojee to resign a position, of the duties of which he has shown an "entire misunderstanding."

—Same: At the end of last, and the commencement of this year, a young gentleman, who had resided at Simla previously, and was, we believe, well known to the Hume family, sojourned for some months in Bombay, and was part of the time a guest of Mdme. Blavatsky at Girgaum. The latter lady's connection with this gentleman may or may not have had anything to do with the affair of the brooch, though to our mind it is as probable as that the presence of the brooch in the flower-bed was due to "occult phenomena."

—Same; Madras: In spite of all the sarcasms of the Madras press, yesterday evening's demonstration meeting in the People's Park was an entire success. The Eurasians mustered strong, there being upwards of 10,000 men, women, and children present. The Governor's band and the volunteer band, both of which are composed entirely of Eurasians, were in attendance. During the day small sums of money were distributed to the Eurasian poor and their children at various centres, and merry-go-rounds and other amusements were got up in the Park for the children.

—A mysterious case of suicide occurred yesterday morning, the 11th inst., in the Native Infantry lines of Her Majesty's 11th Regiment. The deceased was a havildar and the pay orderly of the regiment, and had served in Her Majesty's army for a period extending over thirty-two years.

—*Overland Mail*, Sept. 24: Amongst the deaths recorded this week are:—Lord George Cavendish; Sir E. Fitzroy Kelly; Lord F. N. Conyngham; Hon. A. Hood: Assist. Commy.-Gen. H. C. Lewis; Rev. Sir J. H. C. Seymour: and Mr. G. F. Grace.

—*Indian Chr. Herland*: When Miss Brittan, the pioneer of the American Zenana Missionary Work in Bengal, left India in shattered health three years ago, it seemed to many that her Missionary service had well nigh reached its close. But such is not the case. She is now at Yokohama, starting a new Ladies' Mission. After working first in Africa, and then in India, it is her privilege to be a Missionary pioneer in Japan. Her remarkable energy and great enthusiasm have eminently fitted her to break up new ground and open out new fields. A new Society has been formed in America for Evangelistic work among the women of Japan, and Miss Brittan has become a leader in this new Missionary effort.

—The *I. C. H.* announces the formation of an undenominational Bengali Christian Ladies' Association for the purposes of mutual improvement in view of preparation for spheres of Christian usefulness both at home and abroad. Mrs. R. S. Macdonald and Mrs. R. J. Ellis were chosen Patronesses. The Ladies are to meet from house to house on the first Tuesday of every month, and read and discuss papers on appropriate subjects as a preparative for an active Christian life.

—*Indian Ev. Review*: From some reason, which we cannot divine, the Calcutta University has gone in largely to patronise them as text-books in English literature. We would fain believe that some of those who recommended or approved of the recommendation, had seen only the outsides. The English of some of those appointed cannot be approved as models for our students, but the theology is what concerns us, and in the name of all that is fair and good we protest against the use of Huxley's *Hume* as a text-book in any of our Indian Universities. We believe even Huxley himself would disapprove of such a pabulum for young men. The book is a most determined attempt to overthrow every form of faith in God, the future life and morals. Huxley out-Humes Hume. He redicules the highest and holiest verities of our Most Holy religion, not only of Christianity, but of every form of Theism; and of Polytheists he writes—"These pretended religionists are really a kind of superstitious atheists," and he professes to prove it. Huxley is satisfied with the proof, but dislikes calling names. He does not hesitate to heap all manner of ridicule and sarcasm upon Christian morality, and, intentionally or unintentionally, so misrepresents Christian doctrine as only to give caricatures of them."

Thursday, October 14.

—*Times of India*; Kandahar, 12: A European sentry on duty at the north or Edgah Gate was stabbed shortly after seven this evening by a Pathan on the left side just below the heart. The wound is serious. Immediately after the act the assassin rushed towards the guard-room, but was promptly bayoneted and shot by the wounded man's companions, but he is still living.

—Prees Commissioner: A telegram from the Chief Commissioner, Burmah, dated the 12th instant, states that rumours having been current in the Thayetmyo District of bands of Upper Burmese troops collecting on the Thayetmyo frontier with a hostile intent. The Deputy Commissioner of Thayetmyo on Sundy, October 10th, proposed, taking precautionary measures, but on the following day the Deputy Commissioner was convinced that the rumour was groundless, and telegraphs that no cause for alarm exists.

—The Sunday *Mirror* announces that the pilgrimages of the New Dispensation concluded last Sunday. They are thus "summed up": —Moses, Christ, Socrates, Mahomed, Buddha, Chaitanya, the Rishis, Men of Science.

—The Str. *Dalhousie*, near Kurrachee, ran down a whale 70 or 80 ft. long, and the keel of the vessal turned it over, belly uppermost. The whale appears to have got the worst of it.

—Three days ago a Hindoo girl about five years of age, was missing from her father's house with ornaments of the value of about Rs. 70 on her person. A search was instituted, and the dead body of the child was found on Tuesday evening under the staircase of a Hindoo boarding-house in Withlwadi, wrapped up in a cotton *dhotur*. The ornaments which the deceased had on her person when she left her house were missing, and it is supposed that she was murdered for her ornaments.

—For the year ending the 1st Setember last the American Cotton crop amounted to 5,757,397 bales, of an average weight of 481½ lbs. Of these there were consumed in the States 1,803,805 bales, of which 179,000 were worked up at the South itself.

Friday, October 15.

—Koopchund Balchund jeweller, has been arrested for the murder of Pankuwar, a Hindoo girl, and has confessed the crime.

—The result of the Coroner's inquest at Madras, in the case of the alleged murder of a lascar by the fourth officer of the B. I. S. N. Co's Manora, who, it was stated, kicked the deceased down the vessel's hold, was the return of a verdict of accidental death.

—Deaths Last week, 460.

—*Times of India*: The appointment of Major Merewether, R. E. to the Chairmanship of the Bombay Port Trust, which was announced, as had been anticipated, in yesterday's *Government Gazette*, will be received with general satisfaction.

—Same; Kandahar, 13, The sentry wounded last night died to-day and was buried this evening. The assassin is under medical treatment, and will, of course, be executed. He proves to be a naik of the 23rd N. I., who deserted from Chaman about three months ago, taking with him three sepoys of his regiment, his and their rifles and accoutrements. He is a British subject, and a native of the Punjab. He had served several years with his regiment.

—Same: The Rajputana Railway, as far as Sujat road nearest the station to Jodhpore, will be opened on the 20th instant. The rest of the line from the Sujat road to Pahlunpore is so near completion that it is believed through communication will be established between Bombay and the North-West by the 1st of January 1881.

Selections.

FOURTH FAITH CONVENTION.

BY R. KELSO CARTER.

Thank God for Old Orchard Beach, and for the times of refreshing enjoyed there during this week from July 29 to August 5. When we read the invitation to this convention several months ago, we felt the desire to attend strong within us, and the prayer went up—O Lord, show us the way to go. Suffice it to say that the answer came, and quite a number of friends seeking God's blessing accompanied the writer. The change from the neighborhood of Philadelphia, with the mercury in the nineties, to the sea air and low temperature—55 degrees—at Old Orchard was invigorating, to say the least; although it is proper to state that the thermometer marked 87 at noon on several days during the week. Thursday morning at 8-30 the first meeting was held under the leadership of Dr. Cullis. He took his subject from John 4: 50, and the key-note of the entire week was struck in the very beginning, when he urged us to stand upon believing ground, and to expect the greatest blessing of our lives. Many hands were raised when he called for those who would thus take God at his word, and believe for the blessing; and the glorious answer to that expression of faith in the Word more than filled the most sanguine expectations. Take God at his word; believe the promises; act your belief; expect an answer; receive the Holy Ghost by faith—these were the thoughts kept constantly uppermost in all minds, and the standard was never lowered for a moment. Grandly was the truth of the Word vindicated, —"What things soever ye desire when ye pray, believe that ye receive them and ye shall have them;" for the first meeting had progressed but a few minutes when we felt thar the Holy Ghost had come among us, and the blessed influence lingered lovingly in our hearts, becoming more and more intensified, until the last benediction was pronounced and the convention of 1880 was over. The Rev. F. D. Sanford, of Boston, followed the morning meeting with a spiritual sermon based upon that wonderful scene in Moses' life, when from one request to another he ventured, till he boldly asked and obtained a vision of the glory of God; and many resolved to lay aside hesitating fears and to come boldly to the throne of grace. In the afternoon general conference meeting more than one arose to proclaim the desire of consecrating all to Christ, and the wonderful truth that our poor sinful bodies can be so cleansed and purified as to become fit temples for the indwelling of the Holy Ghost was pressed upon listening hearts that hungered for the blessing with living earnestness. A Bible-reading, replete with truth, by the Rev. Chas. Munger filled the remainder of the afternoon, and then came the evening sermon by Dr. Cullis. Hagar in the wilderness was the theme, and as we listened all felt how much we had neglected to draw water from the living source at our command, and many eyes were opened, by the Spirit speaking from heaven, to see the deep, deep well of full and free salvation close at hand. On Friday morning began the early meetings at 6 o'clock, under the charge of Mr. Young, evangelist, which were continued with great pleasure and profit the entire week. This morning, also, the requests for prayer began to pour in, and loving hearts sent in the petitions for parents, brothers, sisters or friends, asking that God might send to them this most wonderful of all wonderful gifts—the baptism of the Holy Ghost. Already the fruits of believing prayer began to be publicly manifested in the testimonies of those who rose and acknowledged the great blessing that had come, even since yesterday, into their souls; and many others earnestly sought to lay all of self upon the altar of sacrifice, and be cleansed and saved, even to the uttermost. Psalm 56: 13 was the key-note of the day, and a great number testified to the keeping power of Christ. Said one, "For twenty-four years I tried to be better, it was no use, and at last I cried out, Lord, come in, I'll take thee at any cost; and the covenant of peace was sealed at once." A Baptist brother said he had received this blessing of the Spirit and began to preach it to his congregation, but was met by the caution that if he persevered in such a course, "calls" would be wanting. But he would not look back from the plow, and in the right time God took care of him. Another testified to the wonderful power of God in healing his body from heart disease, and filling his soul with the love of Jesus. Then came Dr. J. O. Peck's sermon on Isaiah 26: 3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." He argued that the chief source of truth is ever experience; and the testimony of so many thousands, as to personal knowledge of the baptism of the Holy Ghost and the keeping power of Christ, supported the unequivocal teaching of God's Word, that therefore these great doctrines are established as firmly as any fact within man's knowledge. His own experience reached many hearts. The picture of so prominent a man going before a great audience at Round Lake, acknowledging publicly that he wanted a blessing which many of them possessed, and asking them then and there to kneel and pray for him, was a rare lesson in itself. And then he told how all emotion seemed to leave him, and the devil urged that all was lost because the "feeling" did not come; but in a triumph of faith he exclaimed,—"Feeling or no feeling, O Lord Jesus, I take Thee to be my full and entire Saviour from everything;" then the long-sought-for peace entered his soul and has never left him for a moment. In a powerful sermon on Sabbath morning, from the text in Heb. 6: 1, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," Dr. Peck gave as masterly and perspicuous a presentation of the grand subject so constantly before our minds as the imperfections of logic and language will allow. In this discourse, and in those of Dr. Cullis, Rev. F. D. Sanford, Rev. J. J Miller, Rev. Horace Winslow, and others, all disputes about names, terms and definitions were swept aside and consigned to a deserved oblivion, and the great and vital questions forced upon the listening hearts,—Is it well with your soul? Have you a personal Saviour? Have you the peace of God abiding in your heart and coming out in your life? Have you constant doubts and fears, trials and defeats; and will you accept the victory through Christ, and the rest in the Holy Ghost by a bare act of faith? Each day the point was kept before us that we were standing on believing ground, and were expecting great and greater things from God, and the faith thus exercised was wonderfully rewarded. Not a meeting passed but some arose and bore willing witness to the peace which had come to the soul, as it had taken the full salvation on the promises of God; and the hymn of praise so joyfully begun swelled into a mighty chorus as the days went by.

On Saturday afternoon a meeting was held solely for the purpose of hearing the testimonies of those who have been healed in body in answer to the prayer of faith. The text was James 5: 14, 15. *The experience of the writer, who was healed, in answer to Dr. Cullis' prayer, of organic heart disease, was related, and several others followed. A lady cured of nervous prostration and rheumatism, a gentleman afflicted with a dreadful stricture in the esophagus, rendering him unable to eat any solid food, and who was given up by the physicians, was cured immediately, and had been well for six weeks. A minister from Passaic, N. J., related his wonderful cure in answer to his own believing prayer, and a Congregational deacon from Taunton told of a complicated liver complaint which had vanished at the magic touch of simple faith in God's word. Time failed to hear more; but when the request was made that all who had felt the healing power of faith in bodily disease should arise, fifty men and women stood up as monuments of the truth of the promise. A lady had come to Old Orchard, very ill with aggravated fever and ague, and found herself so weak as to be totally unable to attend the meetings; but her heart longed to be there, and in her anxiety she turned to the Great Physician and besought his aid. Feeling strengthened in faith, she determined to try, and attended the meeting above alluded to. Hearing there what God had done for others, she claimed as much for herself, and, against the remonstrances of her friends, resolved to attend the remainder of the meetings as others did. When asked what business she had to act as though she were well, and how she dared undertake to go to the evening preaching, she replied, that she had taken God at his word, and had just as much right to go as any one else. Need we say that the promise failed not, and she grew stronger and stronger, until, at the last meeting, she testified to the possession of health which had come straight down from that Saviour who said, "Heaven and earth shall pass.

* My own case is so wonderful, and there are so many remarkable details connected with it, that I have felt it my duty to tell the world what great things Jesus has done unto me. In view of this conclusion I have decided to publish the account in full, with all the medical diagnoses, symptoms, incidents attending my recovery, where God's hand was specially apparent, &c When published, it may be obtained at the Willard Tract Repository.

away, but my words shall not pass away." Much more could be written upon this topic, but we must pass on. Let it be known that no theory of *sinless perfection* is held up by those who meet at Old Orchard; no freedom from mistakes in judgment and action; no attainment of a state where temptations cannot follow, and sin cease to be entirely possible; nor a condition of soul that does not need constantly all the means of grace within our reach. But these facts are held up and pressed with loving earnestness upon every hearer: That the soul who has believed in Jesus as a Saviour from eternal death has but begun the Christian life. That the justification of the soul is by faith in the atoning blood; but that this alone secures only a hope for the future, while leaving the soul in a state of conflict and incessant defeat at the hands of Satan. That from this miserable condition of desultory and discouraging warfare there is a path to a more satisfactory stage of experience, where Christ becomes not only the Saviour from eternal death, but the Saviour from the present power of sin; removing fears, overcoming doubts, habitually obtaining the victory for us, and giving rest to the soul; and that this path, like that which leads to justification, is by simple faith and faith alone. Further it is taught that the manner of obtaining this blessed experience, and exercising this faith in God, is, first, by an absolute and entire consecration of every faculty of the soul, intellect and body, without reservation, let or hindrance of any kind whatever, to the simple service of God; and, second, by believing that when Jesus Christ said, "Peace I leave with you, my peace I give unto you," he meant exactly what he said, and this peace is close at hand, and is to be simply taken as the free gift of God.

Beyond this it is taught that this entire surrender of self and acceptance of the promise brings to the soul the peace which passeth understanding, causes nine-tenths of our trials to disappear, and makes us able to thank God for the remainder; while we are kept daily in a state of sweet communion with, and restful dependence upon, Him whose arm is not shortened and whose ear never grows heavy.

Jesus was indeed our rock and our strong deliverer. The interest steadily deepened, the power of the Spirit became more apparent, and the number of those born into the full light of a complete salvation increased, until the cup of our blessings seemed to run over from morning to night, and our souls could only praise the Lord for his wonderful works. Said one lady, —"I use to try to believe, but now *I believe.*" A brother told how he read in the *Times of Refreshing* of full peace for the soul. "That is just what I want," he said, and sought more light. "The Life of Trust" fell into his hands, and then "A Word to the Wavering Ones," and in the latter he found a sentence that let in the full light: "Trust Jesus to *keep* you trusting," and where before he had rebelled and struggled, now all was peace and a great calm. Old John Allen counted this as his three hundred and second camp-meeting, and, standing straight as an arrow, despite his 85 years, gladdened our hearts with his emphatic recitatious of whole chapters of Scripture, and with his joyful testimony to fifty-four years of a life with the full blesssing of the Holy Ghost. Said he, "When I was converted I fell in love with the Bible, and when I read it I found it so rich that I read it again and again, until I found myself possessed of large portions of it." When envied once for his memory of Scripture by a great lawyer, and old man replied, "You have a good enough memory for law; if you want one for the gospel, study it as much as you have the law and you will know it just as well." A delightful feature of the fifth day was a sermon on the Tabernacle, by Rev. H. B. Welton, of Detroit, illustrated by a large model. Beautifully we were shown the progress of the believer, from the outer curtain of God's righteousness to the altar of sacrifice, the cleansing laver of the Word, the full light of the seven-branched candlestick, and the progress in this light of the Holy Ghost, through the rent vail into the Holy of Holies and the abiding presence of God himself.

TELEGRAPHIC NEWS.

Constantinople, October 7th: An incursion of several thousand Turkish Kurds has been made into, Persian territory, and, joining with Persian Kurds, have pillaged Lahidjan and entered Marajha.

London, 8th: It is stated that England has proposed, and that the Great Powers have agreed, to occupy and lay an embargo on the chief ports in the Ægean Sea, with the object of stopping supplies consigned to Constantinople, and that the Admirals of the several fleets have been instructed accordingly.—The *Daily News* in a leading article announces this morning that the depositisn of the Sultan is regarded as possible.—Obituary:—Colonel Sir W. L. Merewether, Bombay Staff Corps; and Colonel T. Bernard Hackett, V. C., 23rd Fusiliers, retired.—The Board of Trade Returns of Imports for the past month amount to £34,250,000, showing an increase of £6,500,000, compared with last year.—The returns of Exports for the same period amount to £20,000,000, showing an increase of £2,625,000, compared with last year.—The Oriental Bank pays a dividend of 2 per cent. for the half-year, and carries forward £16,000.

Constantinople, 9th: The Sultan has declared that he will abdicate rather than yield to the demands of the Great Powers.—The Government has proclaimed the counties of Galway and Mayo as being in a disturbed condition.

Aden, 9th: The German steamer Asia ran ashore at Socotra on the 28th ultimo. No lives were lost.

London, 10th: Nothing definite is known in reference to the decision of the Great Powers on England's proposals to occupy and lay an embargo on Turkish commerce in the Ægean Sea. It is believed that Russia and Italy have promised co-operation. A semi-official statement has been made at Berlin, to the effect that Germany will only join in coercive measures if the Great Powers are unanimous.—Admiral Seymour has summoned a conferenoe of the Admirals.—It is reported that a detached squadron has been ordered to the Levant.—The British troopship Assistance is taking out munitions and Gatlings.

Constantinople, 10th: It is rumoured that the Turkish Ministry has resolved to surrender Dulcigno unconditionally.—The conference of Admirals summoned by Admiral Seymour has been countermanded.—The Kurds have pillaged Miandoab and four villages, massacring the inhabitants. Hishmet Pasha is collecting 2,000 cavalry and 12 battalions of infantry to punish and disperse them.—Large numbers of volunteers are arriving in Greece.—The Albanians resident in Montenegrin territory have been expelled and their property confiscated.

London, 11th: The *Daily News*, in a leading article, this morning, announces that a Cabinet Council summoned for to-day is postponed, owing to information received, that the Sultan is inclined to yield.—The English proposal for the entrance of the combined squadron into the Gulf of Smyrna, for the purpose of laying an embargo upon Turkish commerce, both Germany and Austria hesitate to accept, and though a Cabinet of the French Ministry has discussed the proposal, no decision as yet has been arrived at.

12th: It is now officially confirmed that the Turkish Ministry have adopted a resolution to cede Dulcigno unconditionally. This result is attributed to German and French counsels.

Constantinople, 12th: The Porte has sent a Note to the Ambassadors of the Great Powers announcing its resolve to surrender Dulcigno, and hoping that the Neval demonstration will now be abandoned. It also proposes to enter into a Convention with Montenegro.—The Kurds have ravaged 170 villages, retiring with the booty.

New York, 12th: The State elections have been carried by the Republicans in Indiana by a small majority, and in Ohio also by the Republicans by a large majority.

London, 13th: Dead; Sir William Linton, K. C. B., Inspector-General, Medical Department, British Forces.—Two arrests have been made in consequence of the assassination of Lord Mountmorres at Clonbar.

St. Petersburg, 13th: The Emperor of Russia is ill.

Cape Town, 13th: The Basutos attacked the British force at Maseru on October 10, compelling a retreat into the fort, but the enemy was finally repulsed.

Constantinople, 13th: The Shah of Persia has requested the Sultan to stop the raids of the Kurds into Persian territory, and to assist in quelling their ravages.

London, 14th: Government have resolved to prosecute the leaders of the Irish Land League for seditious speeches recently delivered at public meetings.—Reinforcements are being sent to the garrisons in the West of Ireland.

PASSENGERS SAILED.

Per P and O Str. *Thibet*, 9:

For Southampton.—Mr H W French, Mr Ballantyne, Miss Hill, Mr T Moore, CS, and child, Mr G Bevan, and Mr W Fraser.

For Brindisi.—Mr Lepel Griffin, the Hon Mr Justice and Mrs Kemball, Mrs Ponsonby Cox, Major J Colledge, C I Horse, Capt H Buckley, and Lieut-Col C H Bergmann.

For Venice.—Dr A Smith, Mr G J Nicholls, Mr A C Campbell, and Mr Gustav Mann and child.

Per Str. *Wistow Hall*, 11 for Liverpool:

Mrs Moylan, Miss Moylan, Mr H Moylan, Mr W Moylan, Mrs Sturt, Miss Sturt, Miss Birchenough, Lieut Gerrard, Mr A Mitchell, Mr G W Moultrie, and Mr C D Weber.

PASSENGERS ARRIVED.

Per P and O Str. *Sumatra*, 12:

From Southampton.—Mr H Carter, Lieut Bethell, Mr Byron, Mrs Hadden, Mrs Cole Porter, Rev J Woodside, Mrs Hewison, Miss Hewison, Mr and Mrs Mackenzie and 3 children, and Mr Sorer.

From Venice.—Mr and Mrs Wood and child, Ullah Khan, Mr W de W Peel, Mr A Stokes, Mr A Smith, Mr W R Stent, Mr W Bignell, Mr L Porter, Mr F Sharpe, Mr Turton Smith, Mr and Mrs Grierson, Col and Miss Beynon, Mr F H Pillew, Capt Williamson, Mr Vowell, Major Hutchinson, Mr E Angelo, Mr Mac Isaac, Mr Dick, Mr R Knight, Mr H F Weekes, Mr H M Temple, Mr R C Beeston, Capt W C Morris, Mr W L Hill, Mr D H Grimley, Capt Strahan, Mr V Ball, Mr T Bolton, Mr W J Buxey, and Mr J Lowther.

From Suze.—Mr Oberlin.

From Aden.—Mr Coxen.

Domestic Occurrences

MARRIAGE.

PEACOCK—BARKER—On Wednesday the 29th September 1880, at St Andrew's Church Ellichpore by the Rev H Haden—Edward Peacock, Postal Deptt., Nagpore and Alici, Jane, daughter of the late Mr W Barker of Ellichpore, East Berar.

"BOMBAY GUARDIAN."

Subscriptions received from 9th to 16th October 1880.

Mr. Whittle, 11th November 1880, As. 8; G. J. Catley, 31st December 1880, Rs. 1-8; W. A. Blunt, 31st August 1880, As. 8; J. Kingsmill, 31st December 1880, Rs. 6-15-6; M. Goray, (for Postage only), 24th April 1881, Rs. 1-10; W. Howison, 4th August 1881, Rs. 7-10; J. C. Stewart, 19th May 1880, Rs. 6; General W. C. Stileman, 15th June 1881, Rs. 20-9-6; General James Devine, 6th October 1881, Rs. 7-10; Mrs. Drury, 30th September 1880, Rs. 6; Rev. R. Stothert, 31st December 1880, Rs. 10-11-6; John Fryer, 17th April 1881, Rs. 10-3.

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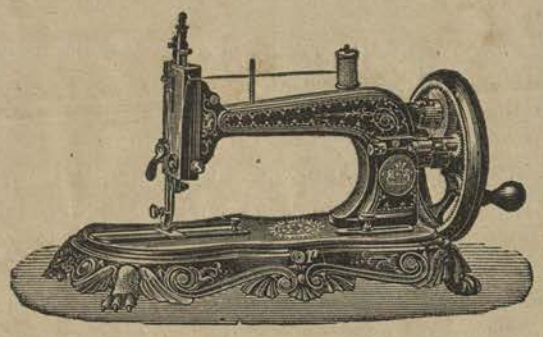

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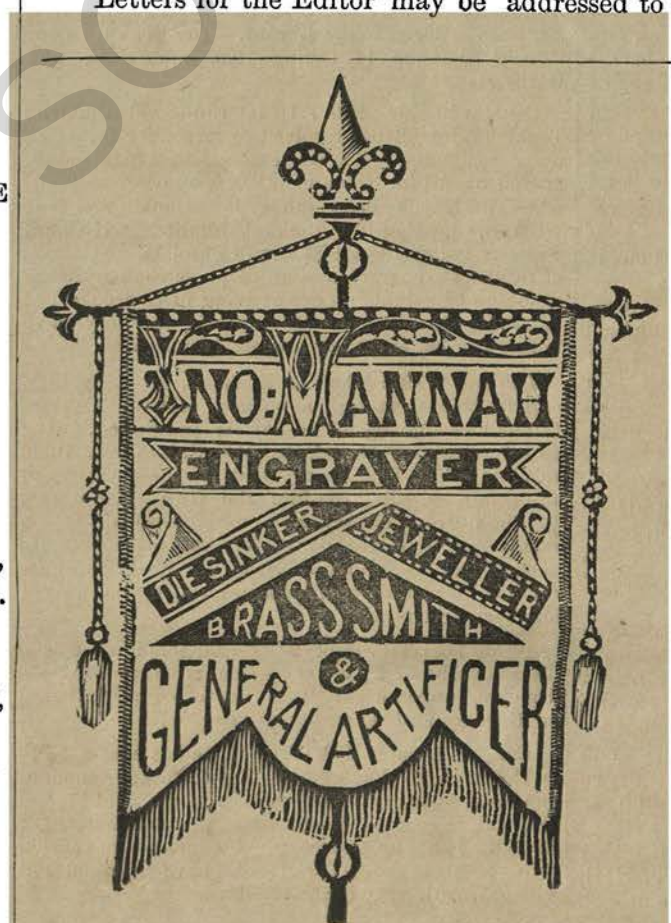
Letters for the Editor may be addressed to him at the above-mentioned Press.



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